

PEACE NEWS

For War-Resistance and World-Community

No. 697

November 4, 1949

THREEPENCE

Viewpoint

AMETHYSTERIA

DOCTORS and psychiatrists have so far been unable to throw any new light on the wave of hysteria which has spread throughout the British Empire and some parts of Finsbury Park over the exploit of HMS Amethyst.

Consistently with established medical practice, however, although they can produce neither diagnosis nor cure, they lost no time in finding a name for it.

Some regard it as a simple case of inferiority complex, brought on by the realisation that the British Navy now takes second place to the American Navy and no longer rules more than a strictly limited quota of the waves.

It is no easy matter, they say, for Sons of the Sea, all British born, who have for over a century been accustomed to sailing the ocean laughing foes to scorn, to have to admit that the time has come when American sea-sons can, if they feel inclined, laugh even louder.

It is therefore natural that every attempt should be made, by those responsible for the maintenance of the national morale, to magnify the significance of the affair, in order to show the world that no other country, not even America with all her superior methods of production, can produce boys of the bulldog breed.

This may explain why a comparatively trivial incident, displaying no more heroism, gallantry and enterprise than was displayed almost daily throughout the war by fighting men and civilians of several nations and both sexes, should be boosted into the historical importance of one of the decisive battles of the world.

But it does not explain why millions of grown-up people should display the judgment and mentality of schoolboys. And psychopathically speaking, there the matter rests at present.

THERE are healthy signs, however, that the fever may shortly be abated and the temperature of the patients lowered. The Daily Express article, which Sybil Morrison welcomes on page 6, states that inside the Admiralty one hears such phrases as "overdone publicity."

Admiral Sir Hugh Tweedie is quoted as saying: "Before the Amethyst arrives... may we hope for a commonsense review of the facts and remember we are not really celebrating a victory but the last of many unhappy defeats in the Far East?"

More welcome still is the quotation from "anonymous officers, accurately crystallising the average wardroom view":

"Was the incident a reverse or a triumph for the British Navy; did British interest benefit or suffer from the action...? Have the ship's company deserved better of the City of London than, say, the aircrews of the Berlin air-lift or the troops in the Malayan jungle?"

"We feel deeply disturbed that the Royal Navy should allow itself to take part in a... celebration of what was a reverse for British arms and a serious error by the British diplomatic and naval authorities."

It is not the first time that men of the fighting forces have displayed more sober and level-headed opinion than the civic and political authorities, and it is consoling to be reminded that beneath these exhibitions of arrested adolescence there is a solid reserve of "sound British commonsense."

HOME OFFICE DOES SOME A.R.P. ARITHMETIC

Houses v. Shelters MPs' Protests

A STRONG protest against the Government's decision to suspend air-raid shelter demolition for the time being was made last Friday by Mr. George Wigg, Labour MP for Dudley, in the House of Commons.

Representing an industrial constituency where housing conditions are very bad, Mr. Wigg stated that the position of air-raid shelters in some areas was an increasing danger to the health of the community.

Large numbers of the houses there, he said, were in any case "abominable slums," unfit for human habitation, which should have been demolished long ago but for the negligent policy of former reactionary Councils.

Now, however, conditions were rendered much worse by the fact that many of the shelters, pitched immediately outside the back doors, shut out light and ventilation, prevented housewives from access to any areas where they could dry clothes, and left large numbers of children nowhere to play.

Health ruined for defence

"As I see it," said Mr. Wigg, "the Home Secretary has decided that in view of the international situation, these shelters must not be demolished because of the threat of a possible future war."

"I want to say to the Right Hon. Gentleman that it is of little use to protect people against the possible effects of some atom bomb which may be dropped at some time in the future, if in the meantime they are to die of tuberculosis, be crippled by rheumatics, or otherwise have their health impaired as a consequence of the existence of the shelters."

"It is no use to measure something which may happen in the future against an absolute certainty—against what certainly will happen if those shelters are not got rid of."

Home Office arithmetic

Mr. K. G. Younger, HO Under-Sec., offered the comforting assurance that the shelters of the last war were "better than nothing."

To this highly scientific opinion he added the support of mathematical precision:

"It is expert opinion that at a certain distance from an atomic explosion it is 3 times better to be in your house than in the street, and 5 times better to be in a shelter than in a house. In other words, it is 15 times better to be in a shelter than in the street."

Our readers may therefore sleep soundly o' nights. But not, we trust, before they have tested their mathematical ability:

Chance of survival in shelter=15 times chance in street.

Chance of survival in street=none.

What, therefore, is the mathematical chance of survival in shelter?

(Answer at foot of column)

Town Councillor's protest

The futility of present defence measures was discussed at a recent meeting of Oldbury Town Council, when Ald. B. T. Robbins, Deputy Mayor, said they might well lure people into a false sense of security.

Ald. Robbins, who is a member of Oldbury PPU, argued that if they were going to have Civil Defence in any form, they must determine whether what they were setting up was efficient.

Scientists had satisfied him that there was no defence against the atom bomb, and now there was made possible a bacterio-

logical weapon so deadly that it made the atom bomb obsolete.

He added that they would be setting up a very expensive machine all to no purpose if there was no war and probably to no purpose if there was a war.

A remarkable leading article in the Oldbury Weekly News gave strong support to Ald. Robbins' views.

First, it said, "atomic power was regarded as the promise of a new age of plenty. After 1945 it became the world's greatest menace. Then, having been fed on the horrors of the atom bomb as a weapon of aggression, we were now asked to regard it as a weapon of peace."

"DEFENCE" UP BY £100,000,000?

Health Services cut by £35 million.
Only £30 million from Defence;
From health 11 per cent.,
Only 4 per cent. from weapons.

THIS was the basis of strong criticism of the Government's ill-balanced economy programme, made by Mr. Rhys Davies in last week's debate on the financial situation.

He asserted that if the Tories had been in power, the Labour Party would have protested with him.

"If my party were on the opposite side of the House tonight," he said, "and the Tory Party were over here, I am sure our proposal would be to wipe out all these other cuts and take the whole £250 million from Defence."

"What was wrong in the past when we sat on the benches opposite cannot be right now merely because we are sitting on this side."

It had been suggested, he continued, that even that inadequate cut in defence might be nullified later on by bigger supplementary estimates, and he asked the Prime Minister to tell them whether, owing to inflation, such additions might not amount to anything up to £100 million.

Bearing in mind the "awful housing conditions" in his constituency, and in view of the trivial cuts in defence, the thought that the housing programme was to be cut by £25 million was almost more than he could bear.

TO OPPOSE ERNEST BEVIN

To night's meeting

SOCIALIST and No More War candidate, Frank Hancock, will face his constituents at East Woolwich tonight (Friday) for the first time when he speaks at an adoption meeting at 7 p.m. and a public meeting at 8 p.m. in the Woolwich Town Hall Annexe.

Opposing him at the next General Election will be Ernest Bevin, MP, Foreign Secretary.

Frank Hancock wants the American air bases and naval headquarters in this country to be disbanded and Britain to declare herself neutral in the cold war.

GOING DOWN

THOSE who complain of the cost of living, may be interested to learn that the cost of dying, by the most up-to-date method, is on the decrease.

The price of atom bombs is coming down.

A peace-time job!



An American Mennonite conscientious objector who refused to fight in World War II working in a forest fire service.

Something of the work of Mennonites in war time is told in "Service for Peace" on page three.

MANY ARRESTS IN FRENCH CO CAMPAIGN

From Robert Porchet

ACTION in France on behalf of conscientious objectors is not slackening.

Demonstrations on behalf of imprisoned war resisters, part of the campaign now being carried out in France in favour of the legal recognition of conscientious objection to military service, have called forth wide publicity.

The following were arrested in Paris—Pierre Martin, who chalked on the Cherche-Midi Prison door "Free Moreau and the conscientious objectors," also Pastor Theis, Prof. Hamel and Pastor Rosel, who demanded a statute for conscientious objectors, Frank Emmanuel, Jean Gos, the Horbian brothers, André Heine, Robert Brusseau, Robert Cathelin, Jacques Lorette, Robert Carpillon, André de Cauchy, Mlle. Suzanne Gentuer, M. and Mme. Roger Gautier, Pierre Martin (again), Andre Bruchet, Rene Vasseur, J. Louis Garriguel, Raymond Lemash, M. Trocme, Moscher-osit, Andre Loichen, Maitre Gauchon, together with 15 other people, also arrested for demonstrating outside the prison, but all subsequently released.

Recognise all COs

Deputy Paul Boulet, has placed before the Chamber a demand for the release of the imprisoned conscientious objectors and the setting up of legislation on the whole issue of war resistance.

Telegrams and letters from high personalities are pouring into the government supporting this demand. In these letters recognition is being asked not only for religious objectors but for all those who refuse military service on conscientious grounds from whatever motive.

One writes, "My Croix de Guerre is spattered with blood. I will kill no more."

Garry Davis HQ searched

The government ordered a search at the headquarters of the Garry Davis movement, and in one day 3 women and 51 men were taken to the police station following a demonstration at the Cherche-Midi prison. The number of volunteers grows continuously and the Garry Davis Secretariat is appealing for other premises so that the organisation of a procession at the prison can go on.

Moreau, the imprisoned CO, has been asked by the authorities to let himself be recognised as insane.

(London Demonstration planned—page 6)

War—We Say No!

PUBLIC MEETING
HAMPSTEAD TOWN HALL, HAVESTOCK
HILL, N.W.3

Monday, Nov. 7th, at 8 p.m.

Speakers:

VERA BRITTAIN
EMRYS HUGHES, M.P.

Chairman: SYBIL MORRISON
Organized by THE PEACE PLEDGE UNION
6 Endsleigh Street, London, W.C.1

In the Crypt of the Church of
Saint Martin-in-the Fields

DICK SHEPPARD MEMORIAL MEETING

3 p.m., SUNDAY, NOVEMBER 6

VERA BRITTAIN
STUART MORRIS
SYBIL THORNDIKE

NO CONSCRIPTION COUNCIL London Branch

"PACIFISM AND CONSCRIPTION"

You are invited to a meeting on this
subject to be held at

THE WEIGH HOUSE CHURCH
BINNEY STREET, W.1

(near Bond Street Tube station) on

Friday, November 11th, at 7 p.m.

JOSEPH MORLAND will be in the
Chair and the discussion will be opened
by the Rev. CLAUD COLTMAN.

PLEASE COME—and bring a friend!

Secretary: Eden Peacock, 44 Millbank, S.W.1.

PEACE NEWS

3 Blackstock Road, London, N.4.

Telephone: Stamford Hill 2262-3-4

The other side of the Peace Pledge

By VERA BRITAIN

Chairman of the Peace Pledge Union

WHEN Dick Sheppard first drew up the Peace Pledge, it was a summons to renounce war—the war that was already visible on the horizon.

Two years later, Dick died. The War that he had sought to avoid came and went. But the Pledge remained. Today its signatories confront the ever-growing threat of a third World War, directly precipitated by its two predecessors which were designed to “end War” but only succeeded, as every pacifist knew that they would, in creating the ingredients of a conflict more terrible than both put together.

Thanks to these wars fought to make the world safe for democracy, we move today beneath the nightmare shadow of diabolical inventions produced by the prostitution of scientific knowledge now shared by all the major protagonists.

The voices which dare to call for the abandonment of these weapons and the adoption of totally different standards and methods are few indeed. With time which was already short growing shorter, it is now more urgent than it has ever been that the owners of these voices should be persons of complete integrity, whose pronouncements not only command but receive respect from supporters and opponents alike.

Dick Sheppard would have been the first to admit that wars—even global wars fought with atomic weapons—originate in the human heart; not in the hearts of those callous dry-as-dust civil servants whom we make our scapegoats, nor even in the hearts of Mr. Bevin and Mr. Vyshinsky, but in yours and mine. Had Dick foreseen the PPU as still vigorously in being after the War which he challenged had done its worst, I am sure that he, more than anyone, would have wished it to be directed, not against the last war or the next war, but against all war wherever found. Such a Pledge involves, not only the firm expression of a political creed, but the humble acceptance of a way of life.

“THERE never was a war that was not inward.” Too often, amongst us who have been signatories, the outward renunciation seems to have left the inward war untouched. Indeed, there have been times when it has even appeared to offer a way of escape from the responsibility of tackling that inward war in an inward way.

“I renounce war—yes, and I’ll bloody well let any damned government that uses the war method know what I think of the dilapidated bums who run it!”

What is that but a self-licensed expression of the war in the mind and heart of the signatory? It is, of course, an exaggerated expression of which even the belligerent minority of pacifists would seldom be guilty.

But every time we who have signed the Pledge attack each other privately or in print on some minor point of disagreement, every time we blast government and other authorities which may include a few self-interested go-getters, but are mostly composed of limited men and women like ourselves stumblingly trying to do their best,

we are giving rein to our aggressiveness in the sacred name of the Pledge.

Can we be genuine signatories without some measure of personal repentance? I hardly think so. If this is true, let us consider for a moment the meaning of repentance. What does the Communion service say about it?

“Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life . . . Draw near with faith . . .”

The writer of that passage understood the human heart. He knew how easy it is to say “I repent”—almost as easy as to proclaim “I renounce”—and how difficult to be in love and charity with our neighbours; how all but impossible to lead that new life which is the corollary of repentance. He added the qualifying words “truly and earnestly” in the hope, no doubt, of eliminating at least some of the half-hearted at the outset.

THE PPU has had its proportion of these tragic, half-hearted disciples. One or two have denounced and repudiated their Pledge. From others the Union has had to withdraw in much the same way as John Bunyan’s Bedford Church “withdrew from” its recalcitrant members, because they have appeared to regard their Pledge as a passport to varieties of self-indulgence which do the PPU infinite harm in the eyes of the ever-critical, ever-watchful, non-pacifist world.

Perhaps if these signatories had been told from the beginning that the Pledge involved not only the registration of a political undertaking, but the leading of a life such as Christ, Gandhi, John Bunyan, and other dedicated souls demanded from their followers, those tragedies which are potentially the tragedies of us all might never have occurred. Or perhaps those whom they involved would never have joined us. We cannot know. But perhaps we can eliminate such private catastrophes in the future by demanding more, not less, from those who join us.

It is so simple to “renounce war,” especially when there is no immediate “hot” war to renounce, and so hard to give up our ill-temper at home, our private excuses for our hidden weaknesses, or our animosity against those abominable people next door.

But until these private conflicts have been renounced too, we are not “truly and earnestly” signatories of the Pledge. We have merely put up a complacent camouflage behind which we continue our inward war.

I would not wish to refuse as PPU members those who cannot go further than the political renunciation of war which is involved by the negative Pledge, for to renounce political war is a long way better than renouncing no war at all. But I am not content that we should all stop there.

For this reason I should like to have seen—as I suggested at the Annual General Meeting of the Peace Pledge Union in April—an addition to the Pledge which would be open to all those who wished to accept it.

Some have objected that to undertake to try—and the emphasis is on the word *try*—to lead the kind of dedicated life which would tackle war at its roots, would be a form of self-righteousness. If so, the objection applies equally to “all who profess and call themselves Christians.” They too are struggling to fulfil an impossible ideal in the belief that “the impossible takes a little longer,” but with faith can be achieved.

I DOUBT if the attempt would have created any reason for spiritual pride in those who made it. Failures would occur too often—but at least they would be recognised failures; and to recognise our failures instead of justifying them is to come halfway to those spiritual victories which are never final, but have to be won over and over again.

Let us none the less have—if I may borrow a military expression for a higher form of struggle—our pacifist “Commandos,” the light of whose lives will shine before men. “After all,” as a friend wrote me during the War, “it is the life that matters,” for such lives make converts twice as fast as the reiterated expression of an opinion shaped into a Pledge.

Our “Commandos” will never succeed in their endeavours, but at least they will struggle on in the spirit of Abraham “who against hope believed in hope.” And they will show the rest of us how far we still have to go before, in deed and in truth, we “renounce war.”

Challenge to Pacifists

A commentary by ROY SHERWOOD

A challenge to pacifists

THE quickly rising temperature of the no-longer-so-cold war between the Soviets and Yugoslavia, the prison sentences on eleven Communists in America, the British Government’s retention of conscription, Sir Stafford Cripps’ unimpressive economy cuts—these are the more notable events since I last wrote this commentary. And, as far as pacifists are concerned, it seems to me that they add up to a point made in last week’s Peace News leading article:

“We stand in need of a more energetic propaganda . . . there must be a harvest sometime or other, or the seed is wasted.”

Scoffers like to remind us that neither the PPU nor any other war-resisting organisation, nor yet the combined weight of all of them, could prevent the outbreak of world war number two. Well, neither the Conservatives nor the even worse-beaten Liberals have thrown up their hopes and efforts to do away with Socialism because they lost the 1945 election. There is no reason why the struggle against war should rank lower in the scale of human motivation and endeavour than political aims and ambitions.

Pacifism has grown up

THAT, however, and I well know it, is only a debating answer, worth no more than the scoffer’s heckle. The truth is that the pacifism of the PPU has grown up since those pre-war days when we were simple enough to think that a sufficiently large number of people shouting, “No More War” could keep us at eternal peace;

HOPE AND FAITH

*The hope that war will never come again,
And that our brethren have not died in vain,
Rests on the faith that men may learn to see
In other men some likeness, Lord, of Thee.*

ALDREN TURNER

and, in thinking so, made ourselves guilty of airily arrogant forgetfulness of the different situation of smaller countries, of which Belgium in 1914 ought to have been a constant reminder to us.

No pacifist today is proud of that large nation complex of the past. But even at that time the core of pacifist belief was unanswerably right. And the very element in it for which the PPU was most mocked as impracticably idealistic and “adolescent”—the firm conviction that no transient factors or moods, however plausible, must ever be allowed to obscure the moral wrong of organised mass-killing and destruction—has made more extensive progress towards universal acceptance than the specific struggle against conscription, in spite of the many factors apt to hold out greater promise of success in the latter.

Communist propaganda more successful

TODAY we have to face two stark realities: one, that despite the growing recognition of war as both futile and immoral, pacifism cannot compete with other influences upon national and international developments without also concerning itself with economics and politics; the second, that the rank-and-file of both Fascists and Communists contains innumerable men and women whose motives are as unselfish as are to be found anywhere, and whose efforts in the propagation of their faith are more successful than ours.

Yet we are demonstrably right and they are demonstrably wrong; not only because both Fascism and Communism accept the “one more war to set things finally right,” which must itself be the seed of further wrongs to come, apart from probably smashing civilisation for ever, but also because they accept the mental enslavement of mankind as the price to be paid for its material improvement.

The orthodox political parties, in the meantime, alleged defenders of liberty and peace, are drifting into the same evils even in our so-called free western world.

Individual rights receive the treatment meted out to common land in the days of the enclosures. Peace was never more precarious. Property was never less safe. The value of money was never more uncertain and, because of that, hard work was never less of a guarantee against a beggarly old age.

The common denominator between these results of a war pursued to the bitterest of bitter ends, followed by an incongruous mixture of patchwork policies, is universal in-

security—universal meaning one kind or another of it in every part of the world.

Our solution must be universal

LEAVING aside idealism, disregarding convictions of one’s own fondly believed-in higher morality, ignoring anything and everything that can possibly be suspect in argument on account of individualistic national or international character, sheer commonsense alone makes it plain that a problem which is universal can be solved only by an approach that is also universal.

Such universality cannot be claimed for or by any of the existing political parties, nor by our western understanding of democracy. It cannot be claimed by our standards or our conceptions of morality, nor by any of these things as they apply to the people on the other side of the iron curtain. But it can be claimed, without distinction between East and West, for the deep and widespread abhorrence of war among the masses of all countries, and for their fear of what will follow in the wake of atomic and bacteriological warfare.

Putting pacifism on the map

FAR, therefore, from being a hopeless time for pacifism, this is the moment of its world challenge. Commonsense and the inarticulate feelings of the masses, combined with the fact that none of the existing political party programmes is conceived in world terms—except the Communists’ which thinks in world terms geographically and in class terms in every other respect—are working together to put pacifism on the political map.

It depends on pacifists themselves whether the simple truth about war, of which they have always been the main guardians, but still seem to be in danger of remaining ineffectual exponents, will now succeed in so penetrating into and embedding itself in all political thought that it becomes nationally and internationally effective.

An example to our readers!

I DO not know how many Communists there were in this country in 1934 when the PPU was started. But there is no doubt that there are many thousands more today than there are pacifists; and, though we may be certain that many of them are actuated by self-interest, it is also beyond doubt that many of them are not; to which we may add that, apart from paying their pennies for the Daily Worker, they also find £3,500 every month by voluntary subscriptions to the paper. Given the number of readers, that may work out to a very minor sacrifice. But think of the amount of close interest and willing co-operation to a common cause it must mean, month after month.

That is the kind of enthusiasm we need. We need it all the more in view of the nature of the economy cuts. The reduction of the military estimates by only £30 million shows the hopeless situation in which any government lands itself when it aims at world peace in the half-hearted way of men who refuse to take the slightest risk in the direction of disarmament while blinding themselves to the fatal dangers of an armaments race.

The Government deserves the generally bad Press its proposals have received. Parity wisdom, shaped by the nearness of the general election, is not Britain’s best contribution to the present world situation.

MAUD ROWNTREE

HER name has so often appeared at the foot of this appeal that our loss is partly illustrated by the fact that it can no longer do so. The picture of Maud coming into the office with a smile and a beam in her eye, bringing a cheque which had specially delighted her, is one of my most vivid recollections.

But she was even more to us and the Movement than our treasurer. Though we hope to get another treasurer we cannot replace Maud, and we are the poorer for the loss of her devoted witness.

The response to the suggestion of “flowers for Maud” has helped us to come within sight of our target for this particular appeal, but the overall state of our finances means that we face a big deficit on the year’s working. I would therefore suggest that we help to show our appreciation of Maud’s devotion by refusing to rest content with our target, and I would appeal to you to turn the £300 into £500 by the end of the year in memory of her and the smile in her eyes.

STUART MORRIS,
General Secretary.

Contributions since Oct. 13: £31 3s. 5d.
Total for 1949: £292 8s. 0d.
Amount required to reach the earlier target: £7 12s. 0d.
Amount required to reach £500: £207 12s. 0d.

Donations to the fund should be sent to the marked “Headquarters Fund.” to the Treasurer at Dick Sheppard House, Endsleigh St., W.C.1

Help us to raise £500 to continue

PEACE NEWS’ WORK

Send now for samples of our

Christmas Cards

Nine beautiful and original designs by pacifist artists. An assortment to suit all tastes and requirements, from 3d. to 6d. each, with envelopes.

Special discounts for groups, bazaars, quantity orders, etc. Splendid fund-raisers for organisations of all kinds

Four samples 1s. 6d. post free.
One of each design 3s. 6d. post free.
With full particulars and order form.

ENDSLEIGH CARDS

(Peace News Ltd.)

3 Blackstock Road, London, N.4

JOH
by A
duri
Ging
Akro
histo
us

“SER
reco
Americ
Public Se
able conti
the pacifi

When
faces th
“Concri
oppose t
peis him
walks no
poll tax
labour
governm
get him
to the S
When t
perform
he was

On th
war, pr
war, he
war to
ings of
and to
refuses
force hi
Mennon
weapon o
vent the M
labour wh
volve then

In the l
same diffi
solutists,
and hum
service th
country.

Saving t
The es
Service Ca
very wide
the Amu
Some of
sight of
the U.S.

For fi
dams, b
drains,
sodded
trees, b
received
ties th
commun

Mr. Gin
the way
Denison c
the town
floods of t

A BAT
Working
side with
town of
Missouri
nomite CC

Book Reviews

SERVICE FOR PEACE

JOHN VINCENT reviews the book which records the work done by American Mennonites as an alternative to military service during World War II. "Service for Peace," is by Melvin Gingerich and published by The Mennonite Central Committee, Akron, Pennsylvania (\$3). "It is to be more than just recorded history," says Henry A. Fast in the introduction. "It is to stir us to a renewed, venturesome Christian service for peace."

"SERVICE FOR PEACE" is a record of the work done by American Mennonites in the Civilian Public Service Camps, and is a valuable contribution to the history of the pacifist movement.

For four hundred years, the members of the Mennonite churches have been opposed to conscription for military service, and between 1941 and 1947, 38 per cent of those who registered as conscientious objectors in America were Mennonites. The attitude of the Mennonites is outlined as follows:

When the question of conscription faces the typical Mennonite, he asks, "Conscription for what?" He does not oppose the kind of conscription that compels him to scoop the snow off his sidewalks nor does he oppose working out his poll tax by a day or two of compulsory labour on the highway. When the government uses its powers of coercion to get him to give a socially useful service to the State, he complies with the order. When the government drafted him to perform "work of national importance," he was willing to give this service.

On the other hand, conscription for war, preparation for war, or training for war, he cannot accept because he believes war to be contrary to the spirit and teachings of Christ. His first loyalty is to God and to his conscience and therefore he refuses to accept compulsion that would force him to violate his deepest conviction. Mennonites reject the strike, as being a weapon of coercion, but this did not prevent the Mennonites from withholding their labour when any attempt was made to involve them in work connected with the war.

In the USA there seem to have been the same differences of outlook between "absolutists," and between religious political and humanitarian objectors to military service that we were acquainted with in this country.

Saving the soil

The establishment of Civilian Public Service Camps in 1940 opened the way to a very wide field of activity on the part of the American conscientious objectors. Some of the camps were under the oversight of the Soil Conservation Service of the U.S. Department of Agriculture.

For five years they not only constructed dams, built fences, dug ditches, laid tile drains, built reservoirs, sloped banks, sodded gullies, built terraces, planted trees, but they (the Mennonite COs) also received an education in soil saving practices that is now being applied in many communities to which they have gone.

Mr. Gingerich gives a graphic account of the way in which ninety-four men of the Denison camp were employed in protecting the town of Council Bluffs against the floods of the Missouri River, a piece of work

which brought them high praise from many quarters.

The Mennonite Civilian Public Service also operated six USA Forestry and timber camps, where the work seems to have been of a similar nature to that done by our own CO forestry workers, except, of course, that it was on a much larger scale.

The "smoke jumpers"

In 1943 the CPS started to use the men for a branch of the forestry work which required a very high degree of courage, namely, the parachute fire fighting service, known as "the smoke jumpers."

In that year, sixty men from camps operated by the Brethren, the Friends and the Mennonites were trained as parachute fire fighters, and the numbers were increased later.

Those engaged in it seem to have enjoyed it. One of them said, "There's a subtle fascination about falling through space. It gets in your blood."

In the past, we have been too inclined to think that physical courage can be divorced from moral courage. We have tended to place stress on the fact that, while the soldier requires physical courage, the pacifist requires moral courage.

I am coming to the conclusion that this is a quite artificial separation. In the majority of cases, the man who dare not walk on the edge of a parapet, nor save a dog from a burning building, is the same man who will waver when his convictions are quietly tested. "Service For Peace" is a valuable reminder that in America, as in this country, pacifists gladly undertook tasks which for ever freed them from the stigma of cowardice.

Other CPS men were employed in

National Parks, and in dairy farming. Yet others were employed in mental hospitals, and there is not the least possible doubt that these were instrumental in bringing about a very necessary change of atmosphere in the American mental hospitals. The difficulties of shortness of staff, and unsuitable staff, which are quite familiar in the mental hospitals of this country, were much more acute in America.

One pacifist writes, "Many of the terrible examples of mistreatment of patients I saw here are such that I would hesitate to write of them. They are not fit to be told."

The chapter on Mental Hospitals makes it painfully clear that there was very much amiss. Patients were beaten without reason. Puddles of faeces and urine were left to stagnate on the floor:

Meals were served in three shifts. First those who were capable of carrying their own trays from the counter came in. Then three tables were set for the assaultive and destructive patients who had to be watched closely, and even then would steal food and upset trays. The last troupe fed were the blind, crippled and feeble. This was usually accom-

SIBERIA OR USA?
This labour camp is for men whose views differ from those of the majority. Here they can be isolated from large population centres where their idea that war is wrong might be spread. This camp is at Colorado Springs, Colorado, USA. In the 1930s in Siberia men with the same attitude to war were sent to similar camps and did land work as an alternative to military service.

plished in five minutes, or less. The attendant would wait until about half the little group was out, and then begin to jerk the trays away from the others to hurry them out. If a patient protested, he was roughly forced from the room. Little attempt was made to check if all the patients were served, and often some were deliberately not called, either for punishment, or because they were too much trouble to feed.

Members of the CPS were finally able to stop this barbarity, and were able to see that all patients received their meals. The account continues:

I believe that we all feel that in improving the physical appearance of the ward, we failed almost completely, but in patient care and treatment, we improved the conditions, certainly not as they should have been, but at least we made them better than they were. This contact with abnormal individuals gave us all a deeper understanding of society in general and of the evils rampant in the world today. Our relationships with patient's relatives gave rise to feelings of sympathy and again to feelings of anger and helplessness when we realised our own inability to explain behaviour causes, and to accomplish any evident improvement in these patients' behaviour.

"Nigger lovers"

At some of the CPS Camps, the men earned the nickname of "nigger lovers" from the local residents because of their refusal to countenance racial segregation. In this matter, too, the Mennonite testimony was extremely valuable.

"Service For Peace" deals very comprehensively with several other aspects of the work done by the Mennonites. In some instances, conscientious objectors were subjected to physical violence, and many kinds of indignities, although Mr. Gingerich wisely dwells upon the positive contribution to the well-being of the community made by the men, and says little about the hardships which they must have suffered.

In reading the story of great achievements, one is able to forget that for many of the men concerned, it must also have been the story of laborious manual work in unfamiliar and unpleasant conditions, of years of separation from homes and families, and, in fact, of many of the hardships and privations which are endured by the soldier on active service.

This is as it should be. We do not wish to buy our exemption cheaply, and those who read Mr. Gingerich's book will be reminded that there were many who secured exemption from military service only by accepting other duties which were quite as arduous, and which the average citizen would in some cases regard as being very repulsive.

This book is a valuable contribution to the pacifist library. At times, it tends to become too much the record of facts and figures. It has not the moving epic quality of John Graham's "Conscription and Conscience": perhaps because Mr. Gingerich has been content to state the facts, and leave others to draw the conclusions. Those who read the book will recognise that the conscientious objectors' movement produced a great deal of endurance, fortitude, and courage.

HARDIMAN SCOTT

Ten essential freedoms

Human Rights—A symposium prepared by UNESCO, introduced by Jacques Maritain. Allen Wingate, 15s.

THIS is one of the most important books published this year—possibly for the past several years. It is also one of the most tragic.

Its importance should be vitally relevant to our human situation, but in its irrelevance—the world being what it is—lies its tragedy. Some of the most eminently qualified persons in the world have contributed to this inquiry carried out by UNESCO. It is a wonderful intellectual display, full of fine spirit—but no honest-to-goodness body, no guts. And it's got no body because there is no real will in the world to achieve the *Universal Declaration of Human Rights* (an appendix in this volume) adopted by the U.N. General Assembly on December 10, 1948.

Article 20 (2) says: "No one may be compelled to belong to an association." But let anyone try to work on the railway without belonging to the NUR or an associated union; let a man try to work in an engineering shop without being a member of the appropriate union. Even in Britain that article is a mockery.

Article 4 says no one shall be held in slavery or servitude, and Article 9 that no one shall be subjected to arbitrary arrest, detention or exile, and Article 10 that everyone is entitled to a fair and public hearing by an independent and impartial tribunal. And there are still two million prisoners of war "lost" in Russia, and we witness the mocking spectacle of Russian-inspired Eastern-European trials.

The Stalin Constitution has a great deal to commend it. It assures many of the liberties we prize, including (as Sergius Hessen, Professor of History and Education, University of Lodz, Poland, and Boris Tchechko, Professor of Law, Special Consultant of UNESCO, tell us) freedom of speech and press. But what about Zoschenko?

The constitutional phrases are empty of meaning. Hessen provides the clue. "In the period of 'the dictatorship of the proletariat,'" he writes, "as is openly acknowledged, all liberties will be suppressed and all rights suspended." The Communist ideal (*vide* Marx) of, to quote Hessen, "A society based on sympathy, equity and mutual aid," is acceptable enough, but the intermediate suppression of liberty is something we must not tolerate, not only because the achievement of the ideal is by no means

guaranteed, but because good ends never can justify bad means.

And here I have indicated the thing which has riven this symposium. Maritain defines it as those who accept and those who reject "Natural Law" as the basis of human rights. While he admits the "ideological contrast is irreducible," he is hopeful of some agreement between "members of opposing philosophic schools." Richard McKeon stresses the need for the implementation of an agreement about the rights of man "short of arriving at philosophic unanimity." Benedetto Croce, however, fails to see "how it would be possible to formulate any half-way or compromise declaration which would not prove either empty or arbitrary." Judging by the ineffectiveness of the present declaration adopted by UNO, Croce would appear to be tragically right.

Don Salvador de Madariaga tells us that the citizen "has the right, indeed the duty, to refuse military service if and when he is satisfied that the issue is against his conscience." It is significant that this has not found its way into the UNO declaration. The reason is not far to seek. Aldous Huxley says truly: "many governments would be reluctant to give up all preparations for war; for such preparations justify them in maintaining conscription as an instrument of control and coercion."

In his short contribution, Huxley has some very important things to say, but it is (in my view) S. V. Puntambekar (Head of Dept. of Political Science, Nagpur University) who really drives to the heart of the problem with a direct simplicity.

After emphasising the right of non-violent resistance, he quotes the "ten essential human freedoms and controls or virtues necessary for good life" of Manu and Buddha. There are five social ones and five individual ones. They are: freedom from violence; freedom from want; freedom from exploitation; freedom from violation or dishonour; freedom from early death and disease; absence of intolerance; compassion or fellow-feeling; knowledge; freedom of thought and conscience; freedom from fear and frustration or despair.

It does seem to me that it is upon these basic conditions that the nations of East and West have to concentrate. Formulated so long ago, they are still comprehensively valid, but they do demand a complete re-orientation both of philosophic and political thought behind the two opposing ideologies that split this symposium. "We must," says Puntambekar, "create and develop a new man or citizen assured and possessed of these tenfold freedoms and virtues which are the fundamental values of human life and conduct."



A BATTLE WHICH COS WON

Working 28 hours a stretch and side by side with U.S. troops, COs helped save the town of Council Bluffs, Iowa, from the Missouri River flood of 1943. "The Mennonite COs outworked all the others," said the Omaha World Herald.

JAPAN JOURNEY

I. First stop Honolulu

By Floyd Schmoie

WE'RE travelling 3rd class on the "General Gordon" of the American President Lines out of San Francisco on Sunday, July 20, for Honolulu, Kobe, Hong Kong and Manila.

We—Andy (Rev Emery Andrews of Seattle), Daisy, Pinkie and I, get off at Yokohama, Daisy is a young Negro instructor from Harbison College in South Carolina. Pinkie, red-headed Ruth Jenkins from Tucson, is an elementary school teacher.

From Yokohama we will go to Tokyo for a few days to untangle red tape, meet our Japanese helpers, and tranship our supplies; then proceed by train to Hiroshima where we will build much-needed houses for families who lost their homes by the atom bomb.

Topside in "Cabin Class" the people are mostly Chinese merchants and missionaries with whom we don't associate, there being a barrier between the decks which says, "Third Class Passengers do not..."

In our sleeping compartment is a polyglot crew: foreign students, workmen, merchants, ex-prisoners, missionaries, relief workers. Swing your ear down the row of double-deckers where we sleep and you'll hear strange languages—Polynesian, Tagalog, Hindustani, Japanese, Chinese and English.

The man whose head is next to mine speaks Spanish, French, English and German, besides eight Filipino dialects and Latin. He has a MA from Chicago, Latin major. On the island of Luzon he will visit his parents in a village 100 miles north of Manila.

Head-hunter's grandson

A good-looking, thoroughly American-looking young chap across the way is on his way back to the jungles of Assam with an

MA from Wheaton College. He will tranship at Hong Kong for Calcutta, travel 700 miles by train and walk 70 miles with his books up the hill trails to teach in his native village. Awaiting his return is an ancient grandfather who in his youth was a head-hunter.

The two men at my feet, quiet, intelligent-looking chaps, are being sent back to Japan, free men, after serving 30 years in an American Federal prison for a crime they may or may not have committed.

Beyond them are a group of Sikhs in black turbans and bushy beards going home from a turn in the lumber camps of Vancouver Island to their native Punjab village.

The food is good enough, the sea calm. With the easy friendliness of a ship Pinkie has discovered that the purser is a nice chap just out of Stanford: Daisy has a heavy drag with the stewards which rates plates of "Shrimp Gumbo à la Louisiana" from the 1st-class cuisine and seconds on the ice cream for all of us. I'm making love to a cute little Chinese gal named Katy who is going home to Peiping to visit her grandmother who has never seen her because she was only born six months ago in America.

Strike-bound Honolulu

Friday at daylight the low mass of Molikay lay on our port side like a huge whale resting on the surface. By eight we had rounded Diamond Head and stood off strike-bound Honolulu Harbour.

Under a "U.S. Mail" flag we went in. It must have burned the striking longshoremen to have to handle 1,000 drums of cement, 8,000 bags of rice, 1,000 bags of potatoes, a carload of melons, 800 bags of barley for the local brewery—a total of 21,000 mail bags, mostly filled with foodstuffs, but it all had parcel post stamps on it so it was "mail," not "freight."

We were the second "relief ship" in 83 days of strike and we got the traditional Hawaiian welcome—Hula girls, the Royal

DURING the war American bombers destroyed more than two million Japanese homes. Ten million people became homeless. For more than four years most of these unfortunate people have been living in crude shacks or packed into the already overcrowded homes of their relatives and neighbours.

As a token of the feelings of thousands of Americans who regret the suffering brought to innocent people by a war for which they were not personally responsible, six young Americans sailed for Japan to build homes for Hiroshima families. The team are raising money for their expenses and giving their time; the cost of the houses being contributed by interested Americans.

College professor Floyd Schmoie, who is leading this party of six members of various racial and religious backgrounds, will be reporting progress in a series of weekly Peace News articles, the first of which appears below.

Floyd Schmoie is a member of the American Fellowship of Reconciliation (one of the U.S. sections of the War Resisters' International). The project is under the immediate care of the Japan Yearly Meeting of Friends but is non-sectarian.

Hawaiian Band, news photographers and a crowd of happy friends.

We seemed to be the only VIPs on board so we got top billing. Our snooty 1st-class friends were (we hoped) properly impressed. At any rate our pictures had appeared five times in daily papers before we sailed at midnight.

Andy found many of his Japanese-American friends; Daisy and Pinkie were entirely overwhelmed by the Hawaiian brand of hospitality, and for me it was almost a home-coming. Walking across the campus of the University of Hawaii I was warmly greeted many times by students who had been in my freshman class three years ago. That is one of the real rewards of the college professor who loves his kids as I did these.

Birdseye view

Friends showed us the island: the galeswept Pali where King Kamehameha the First pushed the army of the Cahu chiefs to their death on the rocks 800 feet below, Waikiki Beach where we swam and bruised our feet on the coral bottom, Maunalani Heights for a birdseye view of the city and a 1,000 square miles of tropic sea beyond, the markets, the canefields and Mr. Dole's pineapple cannery.

They gave a luncheon for us at noon where we spoiled good food by bad speeches and met new friends and well-wishers. They gave us orchids, sweet-scented carnation, plumeria and bouganvillea; they gave us bananas, mangoes, melons, papayas, pineapples and avocados; at midnight we sailed.

If there was a Hawaii every day this journey would be a honeymoon: If all peoples were as happy and friendly and understanding as our Hawaiian friends, there would be no more Hiroshima.

The Austrian Peace Movement

BETWEEN the two wars the Austrian peace movement had an opportunity of creating a firmly rooted organisation and successfully disseminating anti-militaristic ideas.

Frau Bertha von Suttner (author of "Lay Down Your Arms") and her staunch supporter Alfred Hermann Fried (both were awarded the Nobel Peace-Prize) did most valuable pioneer work in the pre-1914 years, mainly through the Oesterreichische Friedensgesellschaft (Austrian Peace Society), but pacifism only enjoyed wide popular support after World War I.

The Austrian Peace Council, founded in 1925 on the initiative of Frau Olga Misar (Austrian Section of the War Resisters' International) and Miss Beatrice B. Hoystead (Austrian Fellowship of Reconciliation, an Irish-born relief-worker in Vienna), had as its aim the prevention of a civil war between the Fascist Heimwehr (supported by Monarchists) and the Social-Democratic "Defence Corps" through simultaneous disarmament.

Twelve Peace Societies, under the expert and prudent chairmanship of A. M. Kemetter (a former State Councillor who died in 1945) made every effort in the following years to avert the tragic events of 1934, but Mussolini's order to the Heimwehr frustrated a peaceful solution.

Under the subsequent semi-fascist regime of Dr. Schuschnigg the well-known pacifist, Prof. H. Thirring joined the movement and courageously wrote in daily papers for democracy and peace.

Gave their lives for peace

The conquest of Austria by the Nazis threw her population into the jaws of war and destroyed the lives of several War Resisters who refused military service; among them Gustav Heller in Graz who led our youth group. In Voralberg, Franz Reinisch, a Catholic priest, died as a martyr, the same fate befell Dr. M. J. Metzger, also a Catholic priest from Graz who was shot in Brandenburg in April, 1944.

Dr. Krajnc from the Tirol refused to participate in the execution of French hostages in Southern France and chose death in July, 1944. (The circumstances of his death were told in PN on Sept. 9, 1949.)

The re-organisation of the Austrian peace movement in 1945 was initiated by Prof. Thirring whose appeal found a strong resonance especially among intellectuals. The

By WALTER MUDRAK, a well-known speaker in the Catholic Peace Movement, who recently came to England for the World Congress of Esperantists. As the article was sent before the Austrian Elections took place, a comment on the results, by Central European Observer, appears at the foot of this page.

declaration of the Austrian Peace Society begins as follows:

"War is a crime against humanity; it is carried out by human beings and can be abolished by them."

The Peace Society is sponsored by three Ministers and the Mayor of Vienna and is supported by five Professors of the University, including Prof. Thirring. It published a declaration against conscription in May, 1947.

On April 8, 1949, the Austrian Peace Council was re-established on the initiative of the Peace Society and the Vienna Quaker group, uniting thirteen peace organisations, among them the Austrian WRI—led by comrade Franz Dittich, the Women's Peace League, the Catholic Peace Group, etc.

Conscription and politics

The attitude of the three Austrian political parties towards conscription deserves a short comment. It is regrettable that the two great parties, the "Volkspartei" (Catholic-Conservatives, but not on confessional basis) and the Socialists wish to establish a conscript army of 55,000 after the signature of the Peace Treaty. Opponents who pointed out the dangers were told that "democracy must be protected."

Austrian Communists, in contradistinction to their opposite numbers in Eastern Europe, strongly oppose conscription and the setting up of an army.

Most interested in the army are former officers and suppliers of the army.

Peace organisations, following the lead of another famous Austrian pacifist, Dr. Ude, demand a plebiscite on this issue.

Prof. Ude declared:

"As a Christian and a democrat I oppose conscription. The people have to bear the tremendous financial burden and they are the victims of a war. Now decisions are taken without consulting the people."

With regard to Austria's present economic position a remarkable improvement occurred in the last two years, mainly due to ERP. Prices are still high, and fares, postage and electricity went up 50 per cent. last June. Wage increases were slight.

Owing to increased rations "black market" prices fell considerably, but it would be an exaggeration to describe present food conditions as normal.

How the children were saved

Most of Austria's children, although having passed through considerable hardship were saved by foreign relief: provided especially by UNNRA (largest contributors:

USA and Britain) and the Relief Mission from Sweden, Switzerland, etc.

The conclusion of the Peace Treaty, ardently desired by the population, would end most of the economic interference and the financial burden of maintaining the troops of Occupying Powers.

A surtax is used to pay for the armies, except for the Americans who pay for everything in dollars.

Reparation payments to Russia, based on claims of "German assets" (Potsdam agreement), constitute a heavy burden, (e.g., oil deliveries).

There is no propaganda campaign against any of the Four Powers, but occasional protests have been made in cases of encroachments on Austria's rights or the arbitrary arrest of Austrians.

Parliament, police and education

Austria is governed by a freely elected parliament and not by the Occupying Military Authorities, who retain only certain security and general supervisory functions.

Austrian Nazis were removed from the Austrian police in 1945, but among the judges, unfortunately, several nazisymphathisers have remained. A useful educational reform has been carried out in the schools and now the ideals of international co-operation for peace are extolled.

At the last election in November, 1945—the next to be held on Oct. 9, 1949—the "People's Party" (Catholic Conservative) obtained about 1,600,000 votes and 85 seats, the Social-Democrats about 1,430,000 with 76 seats, the Communists lagging behind with 175,000 and 4 seats. Unfortunately none of these parties can be regarded as a supporter of pacifism.

RESURRECTION OF NAZISM IN AUSTRIA

By Central European Observer

IT would be a vain effort to minimize the shocking success of the so-called "Independents" (now enfranchised Nazis) at the elections on Oct. 9. The percentage of votes (13 per cent.) gained by this neo-Nazi party far exceeded that of their opposite numbers even in Germany ("Right" parties: 5 per cent.).

We witness the emergence of a new "dynamic" factor in Central Europe, of a party which obtained thorough training in the 1930's in the undermining of Austria's independent existence by sabotage, intrigues, murder and by armed force.

Their present efforts, perhaps, will find a more vigilant opposition. It is to be hoped that Chancellor Figl will not repeat the mistakes of the anti-socialist "united front" of his predecessors in the 1930's ("anti-Marxist" coalitions of Dr. Seipal-Dr. Dollfuss-Dr. Schuschnigg). The implications of this victory (unfortunately played down in the British Press) of the neo-nazis should not be disregarded. The three main political weapons available

They've got it!

"EBENEZER, during our recent discussions I believe we have made important progress."

"We've talked a lot Master!"

"Of necessity, dear colleague!"

"An' talking never did no good I says!"

"I know not whether to commend your volubility, or condemn your reasoning Ebenezer! However, the premise is yours—proceed, my good friend, I am all ears!"

"When do you know a man is speaking the truth Master?"

"Generally, when actions support his words Ebenezer!"

"There you are you see! Actions! Wot's the good of words without 'em?"

"Ebenezer, there is more than a modicum of truth in your contention. I am inclined to the thought that you have a serious weight upon your mind?"

"This 'ere devaluation Master!"

"You also have heard the word Ebenezer?"

"It was given out as gospel, we wouldn't!"

"Quite so!"

"Under no condition we wouldn't!"

"As you have already said, my friend!"

"It would be the worst thing for us, Master!"

"Quite!"

"We would lose by it!"

"Yes?"

"An' now we've got it!"

"So?"

"An' it's the best thing we ever did!"

"Ah!"

"An' the same bloke says everything! I don't know never to believe wot'e didn't say an' as done, or not to believe wot'e did say and—I've got it all mixed up meself now!"

"Like the 'bloke' himself, Ebenezer?"

"Just shows 'ow careful you gotta be!"

"Ebenezer, blind consistency is the hallmark of mediocrity!"

"Then nobody should mean wot they say Master?"

"All should speak the truth, my friend!"

"There you are then!"

"But one might change one's opinion to meet altered circumstances."

"Then you never know where you are?"

"My friend, when dealing with inanimate objects, as this seat of the Harbour, attention is required not to bark one's ships. The seat cannot be blamed for human carelessness. In dealing with material circumstances of manifold complexity, particularly when one is not the major impulse, one's opinions might wisely be shaped—perhaps with regret—to conform with the unavoidable."

"Then you says 'e's right, Master?"

"Not so Ebenezer! I think he should have looked East. However he favours the Western tradition, and be he right or wrong, I accept his conviction, or change of opinion, as the act of one honest man."

"Then nuffin is sure in this world?"

"Halt there, Ebenezer! I have spoken of ideas, not ideals! Ideals and principles must never waver! There are those who once spoke of Peace and Brotherhood, but, caught in the mesh of hysteria and fear, lured by scintillating applause, popular clamour and official honours, have suggested we should make war on Russia before she has the Atomic Bomb."

"But they've got it now, Master!"

"Yes Ebenezer! I am deeply sorry for some of our late associates; the world is a lonely place for a troubled heart—but let us hasten within; the wind blows chilly!"

A Country Quaker

—without the possible addition of illegal methods—to the neo-Nazis are the following:

1. Political intrigues;
2. Ideological training of youth;
3. Infiltration into the contemplated new Austrian army.

As to intrigues, the situation appears easy: whenever Socialists and Conservatives (Volkspartei) quarrel, the neo-nazis hold the balance.

Conservatives may be short-sighted, in spite of Schuschnigg's experience, to believe that the "enemy is on the Left" and to make concessions to the Right.

Alternatively, in case of industrial disputes the neo-nazis may support the Left and show that they are "good socialists."

Regarding point two: the Nazis were very successful in capturing the youth in the 1930's and it is highly probable that they will try again to exploit youthful idealism for their sinister aims. The re-militarisation of Austria would give them a great opportunity. This may mean another powder-barrel in the "Zerrungsfeld" (area of friction) of Central Europe.

I RENOUNCE WAR AND I WILL NEVER SUPPORT OR SANCTION ANOTHER

This pledge, signed by each member, is the basis of the Peace Pledge Union. Send YOUR pledge to

P.P.U. HEADQUARTERS

Dick Sheppard House, Endsleigh St., WCI

NEVER A CHRISTIAN'S DUTY TO TAKE PART IN WAR

—Archdeacon Hartill

NO non-pacifist Anglican clergy could be found to discuss the World Council of Churches' Report on "The Church and International Dis-order" at the annual meeting of the Anglican Pacifist Fellowship on Oct. 14.

Archdeacon Percy Hartill (Chairman of the APF) therefore presented Clause 8, with its three points of view on war, to the Fellowship and outlined his reactions to it, and a discussion took place followed by a Brains Trust consisting of Archdeacon Hartill, The Rev. Paul Gliddon (Vice-Chairman of the APF) and Canon T. B. Scrutton.

The Archdeacon pointed out that it was The Bishop of Chichester who insisted at the Amsterdam Assembly of the World Council of Churches that this question of Christianity and War should be dealt with, when it looked as though it might have been side-tracked to make way for what were considered more important questions.

The debt of all pacifists to the Bishop of Chichester should be acknowledged.

The following is a summary of the three points of view on war, with Archdeacon Hartill's comments:

(1) "There are those who hold that, even though entering a war may be a Christian's duty in particular circumstances, modern warfare, with its mass destruction, can never be an act of justice."

To this the Archdeacon replied that though there might be wars which in their technical sense are "just," nevertheless as war has developed there is so much evil mixed up with the "good," that the result of them can never be an act of justice. Therefore it can never be a Christian's "duty" to take part in modern warfare.

(2) "In the absence of impartial supra-national institutions, there are those who hold that military action is the ultimate sanction of the rule of law, and that citizens must be distinctly taught that it is their duty to defend the law by force if necessary."

Here the Archdeacon said that what was really meant by the word "force" in the last line of the sentence was "military action." This must obviously be rejected by the pacifist. He thought that what we should work towards is an "International Police Force" to restrain nations who violate an international code of justice, just as a policeman is employed to restrain a burglar. But this International Police Force must be inside a world in which there are no national armaments. The fact that such a world does not exist at the moment does not give sanction to a nation to take the law into its own hands. Such a course would be tantamount to an ordinary person taking the law into his own hands because no policeman happened to be present when he needed one.

(3) "Others, again, refuse military service of all kinds, convinced that an absolute witness against war and for peace is for them the will of God and they desire that the Church should speak to this effect."

This clause also the Archdeacon rejected, because of the two words, "for them." Pacifists must believe that their course of action is inherent in the Christian gospel and is for all Christians. It cannot be a vocation for some only.

William Temple held this "vocational" point of view about pacifists, as does also the Bishop of Chichester, but it is not the pacifist's own point of view. The Archdeacon has written on behalf of the Fellowship to the framers of this document, pointing out this misunderstanding.

Pacifists in the USA

After the Annual Business Meeting on Saturday afternoon, The Rev. Sidney Temple, an American priest of the Anglican Communion, and recently for two years Secretary of the Episcopal Pacifist Fellowship (the APF's American counterpart) gave a short talk on pacifists in America.

MAUD ROWNTREE

Her home was a stronghold for peace

I FIRST learnt to know and love Maud Binns in 1910 at the time of her marriage to Maurice Rowntree, when his parents (my uncle and aunt), my sister and I went to Constantinople for the wedding.

There we saw the background which made her the woman she was; the beautiful family life in the attractive old Turkish house with the welcoming hospitality which was repeated afterwards in Maud's own home; Constantinople, the meeting place of East and West, with all its international problems; and the Quaker Mission to the Armenians where she gave devoted social service for ten years.

We realised when the bride was carried in a sedan chair to the little church at the top of the hill in Bebek, that the West was taking away someone who had already made her mark in the East and whose place it would not be easy to fill.

Maud Rowntree was by nature a missionary, and she inherited from her missionary uncle, Alexander Thomson, an agent of the Bible Society, a love and knowledge of the Bible. Religion was the mainspring of her life. When she joined the Society of Friends, she and her husband threw themselves with enthusiasm into the work of building up the fellowship, and deepening the spiritual life of the local meeting. Their home was a centre not only for the Friends in their neighbourhood, but for all who were lonely or in distress.

Experience of settlement work in Leeds, Scarborough, and later in London deepened the concern for social service. In this Maud shared to the full, although she was at the same time giving a mother's care to three small daughters. I knew her best in the last four years of her life during which I lived in her house, and I remember her delight when she had a tiny grandchild in her arms, and the loving care she gave to the little ones who came constantly to No.1 Endsleigh Street. She had a truly oriental

conception of hospitality. No guest must ever be turned from her door. If there was not a spare bed, a couch could be found. Her friends came from every corner of the globe. She grew up knowing many languages and this made her an admirable Warden for Hitherwood, the international hostel of the Holiday Fellowship, of which she was invited to be the first Warden in 1927.

It remains to say something of Maud Rowntree's love of peace, which was always one of her main interests, as readers of Peace News know.

In World War I, Maurice went to prison as a conscientious objector. His wife stood by him, and upheld him in every way possible. She has been the Treasurer of the PPU since his death in 1944, and a good friend of the Union for many years.

No.1 Endsleigh Street became a stronghold for peace work during the second world-war. As it was freehold there were no restrictions in regard to holding meetings, and Maud delighted to gather in her house all workers for peace. She loved to provide food for the body as well as inspiration for the mind, and gave tea to the helpers at the stall outside Friends House where she arranged to sell Peace News on Sundays before the outbreak of war in 1939.

She was very courageous in her advocacy of peace. When it was announced that Russia had the atom bomb, and she was already under the shadow of her last illness, she spoke of organising and taking part herself in a poster parade to protest against the mad race in armaments.

Peace has lost a stalwart supporter in Maud Rowntree. We, her friends have lost a very dearly loved comrade. Let us not mourn, but rather follow her example of faith and hope and love, and so help to bring peace and goodwill to men.

by Marian Parmoor

Lady Parmoor is Vice-President of the National Peace Council, Treasurer of the Friends Peace Committee and Hon. Secretary of The International Liaison Committee of Organisations for Peace.

CHRISTIANS AND WAR

For and PPU Chairmen at Cardiff meeting

There was a very large audience at the Fellowship of Reconciliation public meeting in the Cory Hall, Cardiff, on Oct. 27, to hear Vera Brittain, the Rev. Clifford H. Macquire and Rev. Alan Balding speak on "What think ye of Christ and World Peace?" Introducing the speakers the Rev. D. R. Thomas, of Merthyr, emphasised that peace was the priority problem and he referred in general to the basis and witness of the For.

CLIFFORD MACQUIRE, General Secretary of the For, deputising for Rhys J. Davies, MP, challenged his hearers with the conception of "one world." "On Sept. 18, 1931, Japanese troops marched into Mukden and started the 'China Incident'; on July 7, 1937, the 'Incident' became the Sino-Japanese War when Chinese and Japanese troops fought over the Marco Polo Bridge just outside Peiping; on Aug. 6, 1945, someone pressed a button over Hiroshima.

"Little did Pierre and Marie Curie, dig-

ging for uranium in the pitchblende deposits at Joachimsthal, think that they were setting up a chain of events that would lead through a shed in Paris and a laboratory in Cambridge and a Research Station in the wild open spaces of the USA to meet that other chain from Mukden and create one hell of an explosion—that's the right word to use about it. That's the sort of world we're in."

Christians were challenged to make the world a home—indeed a family. The support of war plays havoc with the missionary witness of the Church and the evil of military conscription hampers its youth work.

If missionaries had spears

"Would there have been Christian communities where, not so long ago, there were warring tribes, Christian Festivals where once there were cannibal feasts, if the missionaries had gone armed with weapons superior but similar to the clubs and spears with which they were met?"

"Livingstone would turn in his grave to know that the grandchildren of his African friends had been taught to use machine guns and tanks.

"Isn't it time the Christian community knew its mind about gambling with civilisation in war?"

Vera Brittain, Chairman of the Peace Pledge Union, was received with much enthusiasm and was applauded when the audience knew that she was shortly going to the World Peace Conference in India.

She said that the question "What think ye of Christ?" was a fundamental one. Christ was a revolutionary figure and was put to death because his values were too high for the respectable people of his day. It was so with people today.

Give up weapons

We lived in a revolutionary age for we had come to the end of a period in history and the national sovereign State had its day. Only a revolutionary message was going to solve the complex world problems. That message was Christian Pacifism.

We must give up our trust in the weapons of war—only the weapons of the spirit will carry us into the new age.

"We are afraid of seeking the Kingdom of God. As in the seventeenth century the struggle for freedom of worship was won by a minority so today can freedom from fear be won by a convinced minority."

Absolute loyalty wanted

Alan Balding, Chairman of the British For, spoke on the basis of Christian Pacifism. "Christian Pacifists are realists, who are concerned to overthrow evil and then see in Christ the method of God's dealing with it. Christians were challenged today to give absolute loyalty to Christ and to take Him seriously in international relationships."

Notes for your Diary

As this is a free service, we reserve the right to select for publication notices sent in. We nevertheless desire to make it as complete a service as we reasonably can, and therefore urge organisers of events to:

1. Send notices to arrive not later than Monday.
2. Include: Date, TOWN, Time, Place (hall, street); nature of event; speakers, organisers (and secretary's address)—preferably in that order and style.

Today (Friday)

LONDON, W.C.1: 7.30 p.m. 6 Endsleigh Street; "Role of Individuality"; Michael Tippett; Central London PPU Group.

ST. ALBANS: 8 p.m. Friends Meeting House, Upper Lattimore Road; "A Quaker looks at four years of Labour Rule"; Cyril Dumpton, MP; For.

WEST & EAST HAM: 7.45 p.m. Barclay Hall, Green Street, E.7. Annual CO week reunion; speaker: all COs invited: Advisory Bureau for COs.

WOOLWICH: 7 and 8 p.m. Town Hall; public meeting; Speakers: Stuart Morris and Frank Hancock; No More War Socialist Candidate for Parliament.

LEICESTER: 7.30 p.m. Friends Meeting House; "Fellowship, Youth and Peace"; speaker: Hugh Faulkner; For.

Sunday, November 6

LONDON, W.C.1: 3 p.m. St. Martin-in-the-Fields, Trafalgar Square; Dick Sheppard Memorial Meeting; speakers: Rev. Thorneike, Vera Brittain and others.

HIDE PARK: 7 p.m. Open-air meeting; PPU.

HIGHBURY CORNER: 11 a.m. Open-air meeting; Islington PPU.

CLAPHAM COMMON: 3 p.m. Armistice Sunday; open-air meeting; speaker: Jack London; PPU.

Monday, November 7

LONDON, N.W.3: 8 p.m. Town Hall, Havestock Hill; public meeting; Emrys Hughes, MP, and Vera Brittain; Chairman: Sybil Morrison; PPU.

MUSWELL HILL: 8 p.m. Friends Meeting House, Church Crescent; a public meeting; speaker: Lady Parmoor (vice-President NPC); Chairman: Rev. H. D. Oliver; all welcome; Society of Friends and For.

Wednesday, November 9

RAMSGATE: 7.30 p.m. St. George's Hall, Broad Street; speakers: Rev. Clifford Macquire and Frank Hancock; For.

Thursday, November 10

LONDON, W.C.2: 1 p.m. Lincoln's Inn Fields; Open-air meeting; Sybil Morrison; PPU.

COVENTRY: 7.30 p.m. 3 South Avenue, Stoke Park; "The Churches and Pacifism"; speaker: Rev. Basil Cozens; all welcome; PPU.

Friday, November 11

LONDON: 5.45 p.m. from Grosvenor Square (corner of North Audley Street); poster parade to protest at imprisonment of American, French, Greek and Italian COs; London Area PPU.

LONDON, W.1: 7 p.m. Weigh House Church, Binney Street (nr. Bond Street tube station); a discussion to be opened by Rev. Claud Colman; Chairman: Joseph Morland; Secretary: Eden Peacock; 44 Millbank, S.W.1; all welcome; NCC.

LONDON, W.C.1: 7.30 p.m. 8 Endsleigh Gardens; series "Authority and the Individual"; "Individual and Social Ethics"; speaker: Trevor Davies; Central London PPU.

Saturday, November 12

LIVERPOOL: 6.30 p.m. Public meeting; speaker: Percy Bartlett; further details from For, 38 Gordon Square, London, W.C.1.

GLASGOW: 3 p.m. Community House, 214 Clyde Street, Glasgow; "What do we mean by The Enthronement of Love in Personal, Social, Commercial and National Life?" Leader of discussion, Rev. C. Vincent Williams (For); Members and visitors welcomed; Scottish For.

CAMBRIDGE: 3 p.m. The Library, Wesley Church, Christ's Pieces; Area Conference; speaker: Rev. Lewis MacLachlan; For.

SHEFFIELD: 4.30 p.m. Co-operative Hall, Wolseley Road; 21st Anniversary of the "Pacifist"; Tea 4.30 p.m.; cake to be cut by the Founder of the Pacifist, Frank Dawtry.

Sunday, November 13

HYDE PARK: 6 p.m. Open-air meeting, Highbury Corner; 11 a.m. Open-air meeting; Islington PPU.

Thursday, November 17

LONDON, W.C.2: 1 p.m. Lincoln's Inn Fields; Open-air meeting; Sybil Morrison; PPU.

COCKFOSTERS: 8 p.m. The Church House, Cockfosters (two minutes from Tube Station); "Christ and War"; a public meeting; speaker: Ven. Percy Hartill (Archdeacon of Stoke); Chairman: Rev. Prebendary B. C. Hobson; Questions invited; APF.

BATTERSEA: 8 p.m. Battersea Town Hall; United Peace Meeting; speakers: Stuart Morris, Ernest Millington, MP, and Keith Kilby; Chairman: Vera Brittain; PPU, Crusade for World Government, Federal Union.

Saturday, November 19

WILLESDEN: 3.6 p.m. People's Hall, Church Path, Church Road; Christmas Bazaar; opener Bernard Boothroyd (Editor of Peace News); Willesden PPU Group, Federal Union.

AMERSHAM: 5 p.m. Friends Meeting House, Whielden Street; public meeting; speaker: Phyllis Vallance; "Pacifism and Propaganda"; questions and discussion; South Bucks Area PPU.

SOLD OUT

Last week's 10-page Peace News was quickly sold out although 2,500 extra copies were printed. Any readers with unwanted copies are asked to return them to Peace News so that a number of special orders can be fulfilled.

CLASSIFIED ADVERTISEMENTS

PLEASE READ CAREFULLY
LATEST TIME for copy: Monday before publication.

TERMS: Cash with order. 8d. per word, minimum 2s. 6d. (Box No. 6d. extra). Please don't send stamps in payment, except for odd pence. Maximum length: 60 words. Address for Box No. replies: Peace News, 3 Blackstock Rd., N.4. When corresponding with PN about an advertisement, quote its first words, classification, and date. We reserve the right to hold over advertisements and to limit the frequency of continuing advertisements.

MEETINGS

ON SATURDAY, 12th November, at 3 p.m. in Community House, 214 Clyde Street, Glasgow. "What do we Mean by The Enthronement of Love in Personal, Social, Commercial and National Life?" Leader of discussion, Rev. C. Vincent Williams (For). Members and visitors welcome.

WEIGH HOUSE Church, Duke Street, W.1. (Bond St. Tube). Sunday evening, at 7. The Gospel of Peace! Social hour follows.

ACCOMMODATION

PACIFIST (19) seeks flatlet, room, garret. Central London, little money. Box 108.

GUEST COTTAGE. Opening Nov. 25. Simple comfort. Terms fair and according to requirements. Reduced terms for winter months and to those sharing. Long or short period stays. Vegetarian. Within 3 minutes of shops, rail and bus stations. Between Tunbridge Wells and Brighton. Apply: Frances I. Morgan, Columbine Cottage, Uckfield, Sussex. Tel: Uckfield 176.

BUNGALOW TO let furnished. Any period between November-March. EL, H & C Bath, etc. 1 mile bus. Suitable person(s) requiring quietude. 42s. weekly. Hutchins, Bumsley Mill, Forty-two Paracombe, N. Devon.

ACCOMMODATION AVAILABLE

Vegetarian and diet reform. Others welcomed. Sea front, small village. Innisfree, St. Mary's Bay, Ashford, Kent.

DERBYSHIRE HILLS. Food Reform Vegetarian Guest House for happy holidays or restful recuperation; all modern comforts. A and K. S. Ludlow, The Priory, Crich, M.106. (Station: Ambergate. Tel: Ambergate 44).

EDUCATIONAL

SPEAKING & WRITING lessons (correspondence, visit) 5s. Dorothy Mathews, BA, 32 Primrose Hill Road, London, N.W.3. PRImrose 5686.

FOR SALE & WANTED

CHEAP ENVELOPES. Fine quality lightweight manilla envelopes. Business size 6 in. x 4 in., gummed, 1s. 6d. 100, 11s. 6d. 1,000. Large size 9 in. x 6 in., ungummed, 2s. 1d. 100, 14s. 10d. 1,000 all post free. Lower rates for larger quantities. Housemans Stationery Dept. (1st floor), 3 Blackstock Rd., London, N.4. CHRISTMAS CARDS, attractive variety, 3d. to 6d. each. Discounts for groups' bazaars, etc. Sample of each design (9) 3s. 6d. post free. All profits to Peace News. Endsleigh Cards, 3 Blackstock Road, N.4.

LITERATURE, &c.

QUAKERISM. Information and Literature respecting the Faith and Practice of the Religious Society of Friends, free on application to the Friends' Home Service Committee, Friends' House, Euston Rd., London.

PERSONAL

MARRIAGE BUREAU. Absolute privacy guaranteed. Details free. Mary Blair (Room 59), 147 Holborn, E.C.1. LONELY YOUNG man, intelligent, would like woman friend. Box 108.

SITUATIONS AND WORK WANTED

MAN, 30, six years horticultural experience—rusty. Inter B.Sc.—Interested in crafts, needs job but is square peg for usual situations vacant. Can anyone offer livelihood. Box 104. FIRST-CLASS duplicating, etc. Mahel Eyles, 29 Rokesby Avenue, London, N.4. MOU 1701.

Peace News is open for the expression of all points of view relevant to pacifism. Articles in it, whether signed or unsigned, do not necessarily represent the policy of the Peace Pledge Union, of which it is the weekly organ. Nor does the acceptance of advertisements imply any endorsement of, or PPU connexion with, the matter advertised.

KING OF SWEDEN TOLD

I give up my citizenship

ANDERS CLARIN, 38-year-old Swedish-born world federalist, who hit the headlines in the Belgian and British Press last summer as a world citizen, has just created a stir in Sweden with a personal application to the King of Sweden for permission to relinquish his Swedish nationality. It reads:

Your Majesty,

I enclose my identity card and respectfully request to be unconditionally relieved of my Swedish citizenship.

The following are my reasons for this request:

I consider that it is morally unjust to be bound in loyalty to a special ethnic group in preference to loyalty towards all mankind. Consequently, I am unwilling to allow citizenship in any fully sovereign nation to compel me to obey or to share responsibility for any of its decisions which may be likely to lead it to wage war. Such decisions are inevitable so long as humanity is divided into fully sovereign states.

Circumstances would be different if the nations were to place themselves under a communally constituted and directed authority, and live together under law, as the individual citizens do in a democratic community. This would provide a framework for peaceful international collaboration under international law—the basic principle of world federalism, to which idea I am wholeheartedly devoted.

I cannot therefore, in conscience, remain a citizen of any sovereign nation whatever, not even of Sweden.

So far as I am aware, Swedish citizens are not legally entitled to relinquish their Swedish citizenship at their own request, unless they are in process of adopting another nationality, which is of course not my intention. This fact has necessitated my present application.

I shall be grateful for an expeditious disposal of this question, since it concerns my personal status.

The Chancellor at the Ministry of Justice who is dealing with the application stated that it would receive attention in due course, but that he doubted very much whether it could legally be granted.

Clarín's gesture is purely personal, and does not commit the World Movement for World Federal Government.

HAROLD S. BIDMEAD

Now open

BERRY HILL HOTEL AND COUNTRY CLUB

Modern Comforts. Excellent Cuisine. Magnificent grounds 30 acres. Ballroom. Squash Racquets Court. Lounge Bar. Club Licences. Near Taplow station.

35 minutes Paddington

The Club has been formed for furthering and supporting the interests of World Peace, and special terms are offered to organisations for holding weekend conferences and discussions.

Reduced winter rates for residents.

Write for Brochure,

or phone Resident Proprietor, Mark Pick

BERRY HILL, TAPLOW, BUCKS.

Maldenhead 2822

"Then I turned and lifted up mine eyes, and looked and behold a Flying Roll."—Zech. v.

DO YOU REGARD DEATH AS INEVITABLE?

It is not. It is a curse which Christ through the Comforter is removing from a willing people in these last days, that they may be preserved at His appearing.



The Flying Roll, the most satisfying explanation of the Scriptures, was written at God's Command by J. J. Jezreel, the Sixth Instrument of the modern Visitation, and consists of three books, each over 200 pages. The first, paper covered, costs 1/4, or 1/10 cloth-bound, the set 5/-. The origin of evil is explained therein and the nature of spirit, soul and body defined.

Post free from:

C. H. COLLINS,

64, Ruislip Road, Greenford, Middlesex, who earnestly invites all those already interested in the Flying Roll to write to him.

The BBC and Pacifism

PPU's "DISCRIMINATION" PROTEST

THE following letter has been sent to Lord Beveridge, Chairman of the BBC Commission of Inquiry, by Stuart Morris, General Secretary of the Peace Pledge Union.

Dear Lord Beveridge,

I write on behalf of the Peace Pledge Union to draw the attention of the Commission to what seems to many, pacifists and non-pacifists alike, the unfair and unfortunate discrimination which the BBC has exercised for a considerable period against pacifism.

My own recollections go back some years before the war to the refusal of a request for an opportunity to explain the pacifist point of view to listeners. It is true that an opportunity was subsequently given, but only after the then Archbishop of York had criticised pacifism, when the BBC gave way and allowed the Christian Pacifist Groups an opportunity to reply. Even in those days there were signs of discrimination.

During the war there was a complete ban on pacifism and for a period also on pacifists. True freedom of expression would, I suppose, carry the right of the minority to have an opportunity of expressing its point of view even in war time, but should the tragedy of war be thought to necessitate such restrictions on freedom, it was surely carrying matters to an unnecessary extreme to prevent some pacifists from taking part in normal programmes when it was not a question of their giving expression to their opinions. The example of the ban on Sir Hugh Robertson and the Orpheus Choir for a period, just because he happened to be a pacifist, is an illustration of this point. It is true that this ban was subsequently withdrawn.

The Commission's terms of reference are: "To consider the constitution, control, finance, and other general aspects of the sound and television broadcasting services of the United Kingdom (excluding those aspects of the overseas services for which the BBC are not responsible), and to advise on the conditions under which these services and wire broadcasting should be conducted after Dec 31, 1951 (the date on which the BBC's charter expires)."

A reply from Lord Beveridge has been received in which he says the PPU letter will be put before the Commission.

NOBEL PRIZE MONEY FOR LONDON PEACE CENTRE

A LETTER of congratulation on the award of the Nobel Peace Prize was handed to Lord Boyd Orr at a meeting of the National Peace Council recently.

The letter was endorsed by the 40 prominent men and women who are the Vice-Presidents of the Council.

The award, said the letter, was the recognition of the great service Lord Boyd Orr has given in the cause of a peaceful world order and one he had richly merited.

Lord Orr, in thanking the members of the National Peace Council, appealed for still more united efforts among the peace and progressive organisations for the abolition of war and the establishment of a peaceful world community. He hoped that the proposal for an international peace centre or house in London, which the Council was considering, would be fulfilled.

Part of the Nobel Prize money would be available for the purpose, Lord Orr told the Council.

VERA BRITAIN'S TOUR

NEWS of the Liverpool and Harpenden meetings at which Vera Britain spoke during her tour was crowded out last week.

In spite of pouring rain and a gale of wind over 80 people gathered to hear Vera Britain give readings from her writings and lecture on the Faith of a Writer at Harpenden. All the books were sold as were the autographed photographs.

At Liverpool 200 people (many non-pacifists) heard Rhys Davies and Vera Britain.

There were representatives from the Labour Party, ILP, CP, Trade Unions, Co-op Guilds, FSU, FoR, Friends and other organisations, many of them coming from 15 miles away.

Britain's Leading Monthly on Asian Affairs

EASTERN WORLD

India—Pakistan—S.E. Asia—Far East—Pacific

Yearly Subscription £1 (post free). Single copies 1s. 6d.

Write for Sample Copies: 45, Dorset St., London, W.1.

The

TAXATION OF WOMEN

A study in sex discrimination under the Income Tax Laws

by W. G. BARLEX

Certified Accountant

Chartered Secretary

with a foreword by

Vera Britain

Price 1/6 from Booksellers

or Post Free from

Hallmark Books Ltd., 3, Huggin Hill, E.C.4

drawn in his case and that of some others, but it is to be hoped that the Commission will take note of the danger and make such recommendations as would prevent such discrimination in the future.

So far as pacifism is concerned, since the war the BBC would still seem to exercise a discrimination against pacifist opinion. There have been occasions when quite unfair references have been made to pacifism in certain broadcasts, and requests for a correction have been politely refused. In addition, suggestions which have been made from time to time that the pacifist point of view should be put when matters of vital national and international importance are under discussion, have invariably been turned down.

Let it be admitted that the pacifist point of view is held only by a small minority, but it surely does represent a conscientious view of what is perhaps the only real alternative to the method of, and preparation for war, and as such is at least worthy of consideration.

If the BBC is to fulfil its proper function and not to be merely an instrument of propaganda, and if it is to command the necessary confidence, it is surely of the utmost importance that there should never be discrimination, even against unpopular opinions, nor the neglect of the point of view of minorities. It is only through the attempt to give a fair opportunity for the expression of all reasonable points of view that the fullness of truth will prevail.

Italians protest at Pinna Trial

"Yesterday the Naples military tribunal was compelled by the present laws to condemn a recruit, 22 years old, for his refusal to undergo training as a murderer. You, free people! The responsibility for the condemnation of Pietro Pinna falls on each of us. Reflect upon this!"

BEARING a placard with this wording on it, Guistiniano Incarpato was arrested in the Corso Roma, Naples' main thoroughfare following the trial of Pietro Pinna, an Italian CO. Incarpato has since been released.

A student of Naples University, Incarpato was the young man who shouted a protest in the court after Pinna's second sentence: Bravo Pinna! "Today you are alone, but there is another one in Paris (Jean Bernard-Moreau). Tomorrow there will be ten, one hundred, one thousand of us, be sure."

He is a 23-year-old member of the War Resisters' International.

In the Italian Chamber, Deputy Calosso asked the Minister of Defence with what legality the second trial of Pietro Pinna took place, pointing out that Pinna had no time in which to call witnesses.

The Minister was also asked how it came about that the Counsel for Defence provided by the military authority made a speech attacking COs when he was briefed to defend Pinna.

London demonstration planned

THE London Area of the Peace Pledge Union is organising an anti-conscription poster parade to accompany London pacifists when the latter take letters appealing for the release of imprisoned COs to the American, French, Greek and Italian Embassies.

Supporters are asked to meet at the N.W. corner of Grosvenor Square (North Audley Street) at 5.45 p.m. on Friday Nov. 11. It will help if names can be given in advance to Hugh Brock, 3 Blackstock Road, N.4 (STA 2262).

Ten Years Ago

From Peace News, November 3, 1939

Under an Order in Council, amending the regulations originally made under the Emergency Powers Act, no person shall "endeavour, whether orally or otherwise, to influence public opinion (whether in the United Kingdom or elsewhere)—including the opinion of any section of the public—in a manner likely to be prejudicial to the defence of the realm or the efficient prosecution of the war."

The Government seems to be true to at least part of its undertaking to Poland, in not declaring war on the Soviet Union.

Mr. R. A. Butler told Mr. T. E. Harvey, in the House of Commons on Oct. 19, that the reference to aggression by European Power, in the agreement of mutual assistance signed between the United Kingdom and Poland on Aug. 25 last, was not intended to cover the case of aggression by other Powers than Germany.

Sybil Morrison's

CAMPAIGN COLUMN

Details of Amethyst's escape plans revealed. Preparations kept secret from the crew.

—Headlines from Daily Telegraph, October 31st, 1949.

Amethyst. Don't let fuss mask facts.

—Headline from Daily Express, October 28th, 1949.

I HAVE already written once in this column about the patriotic outburst from the Press in regard to the exploit of HMS Amethyst in first dashing up the Yangtze river when a battle was going on for a reason which has still not been fully explained, and then escaping from the trap into which some blundering order had placed the ship and its human equipment.

Now that the din of welcome home to the ship and its crew, designed possibly to drown the voices of questioners, is reverberating in the columns of newspapers all over the world, the significance of the whole episode seems to me to be worthy of further comment.

That the escape plans were kept secret from the men is not a very surprising piece of news, since there can be little doubt that the original intention and its reason were equally unknown to the crew of the vessel, as they are still unknown to the people in this country today.

Angry for the wrong reasons

It is strange to find myself, even in the smallest degree, in agreement with the Daily Express, but it was a relief to find a National newspaper prepared to cut across the hysteria with which the arrival home of the Amethyst is greeted, even though the Daily Express seems to be angry for the wrong reason. Why celebrate a British Naval defeat is the Editor's attitude. Why celebrate death and disaster to human life is the pacifist reaction.

Lt. Cmdr. Kerans is reported as telling his crew to keep their opinions about Communists to themselves and when asked questions "stick to facts." I wonder how many of them know any facts other than those of killing Chinese at the orders of their Commander, and the killing and wounding of their own comrades.

In a book called "Very Able Seaman," J. P. W. Mallalieu, (who served in a destroyer himself and whose description of the training of naval conscripts, and life on a warship during action, has the ring of truth in every word) the chief instructor tells the recruits "Always obey an order, first however stupid it may seem, and then argue about it afterwards if you want to."

This slavery goes on

Not much good the sailors on the Amethyst arguing now, even if they had the opportunity to do so; not much hope for the wounded and blinded to recover their limbs and their sight by argument; not much chance for the dead to discuss whether the order that sent them to their death was a stupid one or not. Yet, this slavery of "orders" goes on. Conscription is still the answer to the muddled thinking of statesmen faced with a "cold war" which is the direct result of their orders for "unconditional surrender," and their decision to loose upon the world the intolerable burden of the atom bomb.

The Press has made too much of the Amethyst episode because war must be made to appear exciting and heroic, and heroism, of which no doubt there was plenty on both sides of the Yangtze river, must have its proper background of a righteous cause.

Pacifists have a bitterly hard task and one that is all too easy to shirk, in breaking through this smothering veil of dishonouring propaganda, to reach the minds and hearts of thinking people, who, if they saw the real issues plainly, would want to join with us in renouncing war and all its works.

A new range of attractive and colourful

Christmas Cards



Sample sets of FIVE cards (all with appropriate words)

1s. 6d. post paid

Send your order NOW to

FELLOWSHIP OF RECONCILIATION
38, Gordon Square, London, W.C.1.

Published from 3 Blackstock Rd., London, N.4.
Peace News Ltd. Printed by W. F. Clifford
Co. Ltd. (T.U.), London, N.16.

CHOCOLATE CHOCOLATE CHOCOLATE CHOCOLATE CHOCOLATE
I want Cadburys!
CHOCOLATE CHOCOLATE CHOCOLATE CHOCOLATE CHOCOLATE